

THE CHRISTIAN CENTURY

God of The Open Air

Thou who has set Thy dwelling fair
With flowers beneath, above with starry lights,
And set Thy altars everywhere—
On mountain heights,
In woodland valleys dim with many a dream,
In valleys bright with springs,
And in the curving capes of every stream—
Thou who has taken to Thyself the wings
Of morning, to abide
Upon the secret places of the sea,
And on far islands, where the tide
Visits the beauty of untrodden shores,
Waiting for worshipers to come to Thee
In Thy great out-of-doors!
To Thee I turn, to Thee I make my prayer,
God of the Open Air!

—Henry Van Dyke.

CHICAGO.

The CHRISTIAN CENTURY COMPANY

Station M

The Christian Century

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What we would do, let us begin to-day.
Every good we would have must be paid
for in strokes of daily effort.—William
James.

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TWENTY-FIFTH ANNUAL SES- SION OF THE CENTRAL ILLI- NOIS CHRISTIAN MINIS- TERIAL ASSOCIATION.

First Christian Church, Bloomington, Ill.
Monday and Tuesday, March 30 and
31, 1908.

PROGRAM.

Monday afternoon, March 30—2:15—
Devotional service, Ralph V. Callaway,
Atlanta. 2:30—General Topic: "Evan-
gelism." (1) In the Individual Church, H.
F. Burns, Peoria. (2) The Union, Meet-
ing, W. G. McColley, Normal. (3) Fol-
lowing the Meeting, Parker Stockdale,
Chicago. 3:30—General Discussion. 4:30
—Business.

Monday Evening—7:30—Praise Serv-
ice, B. H. Sealock, Lexington. 8:00—Ad-
dress, Peter Ainslie, Baltimore, Md.

Tuesday Morning, March 31—8:15—

Devotional Service, C. E. French, Ash-
land. 8:30—History of Illinois Disciples,
T. T. Holton, Bloomington. 9:00—Paper:
The Minister's Relation to the Commu-
nity, N. S. Haynes, Decatur. 9:30—Busi-
ness. Final adjournment.

The shortness of the program is ac-
counted for by the fact that the insti-
tute is held in connection with the con-
gress, which convenes immediately after-
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F. M. Rogers,
Secretary.

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The Christian Century

Vol XXV.

CHICAGO, ILL., MARCH 5, 1908.

No. 10.

EDITORIAL

The Union of all Christians upon the Apostolic Faith, Spirit and Service.

WHENCE THIS LOSS?

The annual religious statistics prepared by Dr. H. K. Carroll present a set of very interesting figures, and especially for the thoughtful among the Disciples of Christ. Among Protestant bodies we hold fifth place, the same as for some years past, being preceded by the Methodists, Baptists, Presbyterians and Lutherans. The total number of ministers for each of these denominations is, in round numbers, 42,000 for the Methodist, 38,000 for the Baptists, 12,000 for the Presbyterians, 8,000 for the Lutherans, and 5,923 for the Disciples. The number of churches in these denominations is as follows, avoiding odd numbers: Methodists 61,000, Baptists 55,000, Presbyterians 16,000, Lutherans 13,000 and Disciples 11,307. From these figures it will be seen that the ratio of ministers to churches is as follows: The Methodists have two ministers for every three churches, the Baptists eight to eleven, the Presbyterians three to four, the Lutherans eight to thirteen, while the Disciples stand at the foot of the list, with one minister to each two churches.

And when one examines the entire list of smaller denominations, the Disciples still maintain their place at the foot of the list, with the smallest number of ministers in proportion to churches.

It has been apparent to those who have thought of the problem of our work during the past two years that this is one of its weakest points. The supply of ministers of every grade, counting those who are prepared, and all others, is actually a little less than one-half as many as the churches. Allowing for all those cases in which one minister supplies two or more churches, and this in itself is a sign of weakness in any religious body, the Disciples have to face the fact that a considerable portion of their churches have no ministerial leadership of any sort. And this cannot fail to have a very marked effect upon the life and usefulness of the churches.

But a second consideration is even more disquieting. In going over the gains of the various denominations for the past year one discovers that the Methodists have added 1,900 churches, the Baptists nearly 700, the Presbyterians 550, the Disciples 107, and the Lutherans 135. As compared with this the gains in ministers have been as follows: The Methodists 381, the Baptists 259, the Lutherans 168, and for the Presbyterians, who have sounded loud and long the note of danger because the supply of ministerial students in their colleges was falling off, there have been but 18. But the record for the Disciples is beyond measure astonishing, for they have actually suffered a decrease of ministers to the number of 480.

It is not easy to set down all the reasons for this falling away of preachers among the Disciples. It is, of course, taken for granted, that there will be a certain loss from death, and that some

men will leave the work of the Gospel for secular occupations. But the first of these causes will hardly increase the losses among the Disciples beyond the proportion of the entire list of religious bodies. Have then the numbers of men who have left the ministry been so much greater in our case than in the others? If so, is it possible to find a reason for this condition in the informal manner in which the ministry is chosen among us, the frequent lack of preparation with which its work is begun, and the corresponding ease with which it may be abandoned for some other work? Those denominations which set higher value on ministerial education and the careful preparation of a man for the sacred task appear to suffer least from losses of this nature. We believe that the Disciples have never taken quite seriously this matter of the preparation of their ministry, and the results cannot fail to manifest themselves.

But back of this actual loss of men who were formerly devoting themselves to the ministry of the Word, there is a further reason for the decrease noted. The Disciples give no adequate attention to the recruiting of young men for the ministry. All the denominations are aware that this is a time when young men, if left without instruction in the greatness and importance of this holy calling, will be likely to choose some of the other vocations which are so attractive and rewarding in our age. It is all very well to say that a young man should not go into the work of the ministry unless he is so drawn to it that he cannot resist its appeal. This is certainly true after once that appeal has come to him. But who of the parents and ministers of this generation of the Disciples is making that appeal to him?

It is not largely an accident if a young man takes thought for this high work? Is it not a matter of surprise, of unconcern, or even of disapproval if such an ambition springs up in the heart of a youth in an average congregation? Instead of the minister watching his young men with anxiety to find a half dozen whom he may talk with, inspire, instruct, and start off to college, the idea that one of his boys has thoughts of the ministry is too often a matter of indifference or, worse yet, of mild amusement. That this is not true of some of our ministers is proven by the fact that their works speak for them in the gates. But it is actually true of many, and too likely to be true of most.

The results of this condition are apparent even now, and the evil will increase till the remedy is applied. Where there is a lack of proper ministerial material, there must be many pastorless churches, and a consequent rivalry among the rest for the best. Desirable men are not unemployed, and a pastorless church has to rob some other church or continue leaderless. The stronger half of the churches succeed in the struggle, and the

rest exist without direction, and as a result without effectiveness and influence.

Counting all duplications, where one minister preaches for two or more churches, there still remains a very large list of totally unprovided congregations. These too frequently have but a name to live, and are dead. All honor to the faithful men and women who, with sacrifices and anxious care, keep the flame burning on such altars. But their pastorless condition ought not to be necessary, and would not if the brotherhood awoke to its responsibilities. Such churches as have no ministers are rarely in the line of co-operating Disciples, alert to the call of missions, of benevolence and of education. In the last issue it will be found that our problem of enlisting the non-co-operative churches in missionary work is the problem of providing them with preachers who are worthy of the name.

The decrease of ministers in a brotherhood that prides itself on its rapid growth, is one of the most alarming tokens ever brought to our attention. Our successful evangelism will profit us nothing if the churches thus formed and swelled in membership are left without training in the essential of the Christian life, and become the willing victims of ignorant local leadership, selfish isolation, petty factional rivalries, low journalism and legalism. The supreme need of the Disciples is a trained, adequate and consecrated ministry.

HYMNS YOU OUGHT TO KNOW. MY GUIDE.

By Horatius Bonar.

(Dr. Horatius Bonar, whose ministry at Kelso and at Edinburgh, Scotland, extended over the greater part of the last century, is to-day best remembered for his many fine hymns. The one below was published first in 1857 his book entitled "Hymns of Faith and Hope.")

Thy way, not mine, O Lord,
However dark it be!
Lead me by thine own hand;
Choose out the path for me.
I dare not choose my lot:
I would not, if I might;
Choose thou for me, my God,
So shall I walk aright.

The kingdom that I seek
Is thine; so let the way
That leads to it be thine,
Else I must surely stray.
Take thou my cup, and it
With joy or sorrow fill,
As best to thee may seem;
Choose thou my good and ill.

Choose thou for me my friends,
My sickness or my health;
Choose thou my cares for me,
My poverty or wealth.
Not mine, not mine the choice,
In things or great or small;
Be thou my guide, my strength,
My wisdom, and my all.

The Preacher's Literary Work

Edgar D. Jones

Three score years ago, the settled preacher was still called "the parson," a term very directly derived from the word person. That is to say, he was the best-known personage in the community. He was considered the most learned man for miles around. Very often he was the final arbiter for store-room and postoffice discussions. He was thought to burn much midnight oil and "to speak Greek as naturally as pigs squeak." Sixty years have wrought a marked change in the preacher's place in the community. His office, like modern church architecture, is not so high as it once was, but is very wonderfully spread out. He is no longer "the parson," but "the pastor," which signifies not that he knows so much, but that he is expected to do a vast variety of things. However, one vestige of the halo the preacher used to wear abides as yet. He is still supposed to be literary. People now, as in the past, expect him to be familiar with the master minds of all ages and to write and speak with precision and power. Upon a moment's reflection, this is not surprising. The preacher's constant use of books as tools, the fact that he must possess a respectable library, in which he spends (or ought to spend) a considerable part of his time, fix definitely this feature of his work in the public mind.

Indeed, in the making of literature, the preacher has had a part, which though not large, is conspicuous. What English literary Hall of Fame would be complete if Jonathan Swift and John Bunyan were not numbered among its immortals. In our day, what authors are better known than "Ian McLaren (Dr. John Watson), "Ralph Connor" (Chas. W. Gordon), or Dr. Henry Van Dyke?

However, this paper's purpose is not to consider the minister as a professional man of letters. It is the chief business of the preacher to preach. In the very beginning, let this statement receive the emphasis which it deserves. Nothing should be permitted to interfere with the great commission which every minister of the gospel has received. All else is subsidiary and contributory to this supreme purpose. Few ministers will disagree with Austin Phelps who says, "A studious man in a dressing gown and slippers, sitting in the midst of a choice library which is adorned with works of art and costly relics of antiquity, yet from which not a thought goes out to the intellectual or moral improvement of mankind, is a model of rounded and fascinating self-hood. Under certain conditions it may do more evil than the life of a libertine." Dr. Arnold was so sensible of the peril of literary selfishness that he held firmly to the opinion that literary pursuits should never be a profession of themselves. They should be an appendage always to some business or profession, which should keep a man's mind healthy by interesting him in the questions of real life and in his own times." Certainly, the preacher, of all men should heed such an admonition as this quotation contains. But as an adjunct to his chief business, as an aid to carrying out his great commission, it is doubtful if there is a more valuable one than the literary work which the preacher may and should do.

In the first place, it is difficult to over-

estimate the value of an attractive and persuasive style. Buffon even went so far as to say "the style is the man." Error seems sometimes to have wings and truth leaden feet, solely because the former is proclaimed in beautiful and striking periods, the latter in halting and slipshod speech. Renan's fanciful "Life of Jesus" owed its popularity almost entirely to its faultless style and literary charm. Mr. Ingersoll's audiences usually taxed the seating capacity of the halls or theaters where he lectured, not because he had very much of value to say but because he had a wonderfully supple and elegant style in which to say it. It is easy to affirm that truth needs no such aid to get a hearing, but the fact remains that it frequently has. Who was it that popularized the study of geology? Hugh Miller, through his descriptive power and fresh virile English. Who gave scientific thought such a popular interest? Huxley, Tyndall and Agassiz, through their volumes written with such fascination of literary style. What made the Oxford tracts so popular and influential? Competent critics say their admirable literary quality. The late Joseph Parker in attempting to account for the power of Frederick William Robertson of Brighton, who by some is held to have been the greatest preacher since Paul, says that his lucidity of style must be taken into consideration. "He," declares Parker, "seemed to know all God's heart. When people went to him with puzzles and mysteries of a religious kind, he sat down like a little child by the roadside and said, 'I will tell you how that is,' as if he wondered why they did not already know and his sentences are lights, his pages luminous." How did Robertson get his style. This question is answered in a letter which he wrote to a friend the last year of his life.

"I am reading now a little book on chemistry. I have read little else for a fortnight, but then I could bear an examination on every law and principle it lays down. I read hard or not at all, never skimming, never turning aside to merely inviting books, and Plato, Aristotle, Butler, Thucydides, Sterne, Jonathan Edwards have passed like the iron atoms of the blood into my mental constitution." Plato, Aristotle, Butler, Thucydides, Sterne, Jonathan Edwards. Verily, there is no royal road to a literary style that is at once lucid, sufficiently full and forceful. A fault of these modern times, amounting almost to a curse, is superficial reading together with the habit of reading ephemeral works to the exclusion of the strong, tried and great books. Austin Phelps used to say to his class in homiletics, "Young gentlemen, stern self-discipline should adjust the proportion of your reading. It is well to read such an author as Carlyle; but by what right do you neglect for his sake such writers as Bacon and Milton? What axiom of economy leads a preacher to buy Hood's poems when he is too poor to own a copy of Shakespeare, or to purchase the works of Thomas Moore when he cannot afford to own Wordsworth?" What manner of rebuke, I wonder, would Prof. Phelps administer to us who are not infrequently given to excluding from our reading not only the great books which he names

first, but even the ones which he holds to be of secondary importance. Why, for instance, spend money for George Ade's "Fables in Slang" when one does not boast a copy of "Aesop's Fables," or why "be up" on the "House of Mirth" or "The House of a Thousand Candles" and in dense ignorance of the "Prince of the House of David?"

It is not my purpose to dwell long on the vexed and much debated question as to the preacher's choice of books, but this I know both from observation and experience—the average young preacher does considerable blundering when it comes to buying books. The desire to make a showing, leads him to pile in a lot of lumber on his shelves which by and by he gladly gives away to get it out of his sight. What a boon it would be if our colleges would bring annually to each institution a capable "book sound" minister to deliver, say a half-dozen addresses on "The Preacher's Library."

Bloomington, Ill.

RECENT SERMON SUBJECTS.

Robert Graham Frank, Liberty, Mo.—"Filling the Earth with the Knowledge of the Glory of God."

Jesse P. McKnight, Magnolia Avenue Church, Los Angeles, Cal.—"The Temptation of Jesus."

Joseph A. Serena, Central Church, Syracuse, N. Y.—"The Gospel in Europe."

George H. Combs, Independence Blvd. Church, Kansas City, Mo.—"The Gospel of Play."

Earl M. Todd, Manchester, N. H.—A series on "The Coming Church." 1. The Church and the Kingdom. 2. Simplicity. 3. Spirituality. 4. Catholicity. 5. Unity. 6. Freedom. 7. Democracy. 8. The Program of Christianity. 9. Are You Keeping Step with God?

NOT A SOLOIST.

The late Theodore Thomas was rehearsing the Chicago Orchestra on the stage of the Auditorium Theater. He was disturbed by the whistling of Albert Burridge, the well-known scene painter, who was at work in the loft above the stage. A few minutes later Mr. Thomas's librarian appeared on the "bridge" where Mr. Burridge, merrily whistling, was at work.

"Mr. Thomas' compliments," said the librarian, "and he requests me to state that if Mr. Burridge wishes to whistle he will be glad to discontinue his rehearsal."

To which Mr. Burridge replied, suavely: "Mr. Burridge's compliments to Mr. Thomas; and please inform Mr. Thomas that, if Mr. Burridge cannot whistle with the orchestra, he won't whistle at all."—From "Success Magazine."

Choice of Two Evils.

"What would you do," asked the excited politician, "if a paper should call you a liar and a thief?"

"Well," said the lawyer, "if I were you I'd toss up to see whether I'd reform or thrash the editor."—Pick-Me-Up.

In the conduct of life, habits count for more than maxims, because habit is a living maxim, become flesh and instinct.—Amiel.

Holding and Helping the Young People

Baxter Waters

How to reach and hold and help the young people; how to save or protect them from the deadly temptations and pitfalls of sin, how to develop their lives into spiritual character, how to discipline them for genuine Christian service; how to train them for brave soldierhood; this is an ever present problem of the church and of the pastor.

It is my good fortune to be associated with a live, growing, enthusiastic band of young people. They are the sunshine, the strength and hope of the church. They come into the pastor's life like a surging tide of enthusiasm. Let me suggest in the first place, that this is not a problem for the pastor alone; it is the business of the church to care for the young. The church stands sponsor for the welfare of those received into her charge. While we have no godfathers in the ecclesiastical sense, yet in reality we must have in every church men and women of strong fatherly and motherly instincts who will by personal oversight and unflinching love foster the youth and shepherd the young. It matters not what official position they may fill, whether an elder or a pastor or superintendent or teacher, or whether some father or just a plain friend, it is through his personal influence and brotherly kindness and sensible dealings that he will hold and help or turn one from the error of his way.

Then the young people themselves can do much, perhaps most. They can help one another; they can disseminate the spirit of friendliness among themselves and make the House of God a friendly home for God's children.

Keep them blessedly busy.

Young people love activity. Heroic, hard work appeals to them, and the modern church, with its various departments of work, can give all something to do. It calls for teachers, personal workers, friendly visitors, missionary leaders, talents for music, art and literature. Often outside interests such as missions, hospitals, jail meetings will enlarge and intensify service. Send them on missions to visit the sick, feed the poor, visit the wayward, the neglected and the lost. This is the work of Christ's disciples and I have never known a church to overdo this kind of work. Keep the vision of the cross clear and lift its banner high.

In trying to help young people do not overlook the intellectual life. A reading

guild or study circle is of incalculable value. The Bible or Missions, or the Bethany Reading Course, or some great poet as Shakespeare or Tennyson or Browning, may be taken up with profit. Fasten their faith to Jesus Christ.

This must be the dominant note. In social life, in study circle, in sermon, in public meetings, the one thing is to get a more thorough and larger acquaintance with the Master. He must gain dominion over and grip every life that holds out to the evil.

A young Englishman came among us and I spoke to him about becoming a Christian. He said he had left the old country determined to lead a new life, and each week he started out only to end in failure. I reminded him of the secret of the Great Apostle: "I can do all things through Christ who strengthened me." He took Christ and found faith and strength, and he is now learning of him whose yoke is easy and delighting to serve him. That is the supreme thing; fasten them to Christ.

In dealing most helpfully with young people I suggest three necessary elements. The first is Patience. There must be an infinite amount of it; it must be exercised in season and out of season.

Young people are impulsive and enthusiastic. Their work in the church, or elsewhere, is often irregular, hurried or overzealous, but give them time. A rebuke or rebuff withers. We must wait. If they fall, give them another chance; if they forget, stir their pure minds once more; if they forsake you, remember older men treated the Lord Jesus in like manner.

Then, again, young people are full of life, love of sport, fun and pleasure; they may run to excess and, deplorable as it is, be led into worldliness, frivolity and sinfulness, and they may now and then forget the church. But to deal harshly and impatiently with them only means alienation and permanent divorce. We must go in the true Shepherd spirit and lead them back.

A fellow pastor wrote me some time ago: "I have become convinced that the one word the preacher needs to learn is Patience. So much dullness, so much blindness, so much frivolity, and we must not speak the cross, the censorious word. We must just wait, as Jesus did."

The Strength of Praise.

Praise completes patience, and "let patience have her perfect work." The teacher, the pastor, the leaders who win must be praisers. I wonder if we realize the tremendous power of praise—there is nothing equal to it. Condemn never, criticize rarely, commend always. And how many opportunities for praise does the pastor find? He must not wait for perfection, until everything is just in order, but begin a cheerful word of praise to the boy or girl who has faced a snow storm, a compliment to the young organist or soloist, encouragement to those making their first bungling talks in Endeavor, honest recognition of a good meeting, good attendance in Sunday school or the capital collection from that class, honorable mention of a faithful committee, etc., etc. Such words are life and sunshine.

I once heard a pastor read a list of good deeds he had observed in his parish during the preceding week. It went up like an offering of sweet incense. "A praising pastor finds in commendation the best mortar for the temple he is erecting."

Another and a chief element which enters into holding and helping the young people is prayer. Pray for them. Enter into the holy of holies before them. Young people are susceptible to the influence of such leadership. The prayer made in my behalf by the great man of God at my baptism is a sacred memory and has followed me like the angel of his presence. And I have cherished from childhood up the prayers of my father. Keep ever before the young people, the sweetness, the beauty, the joy and the privilege of prayer; lead them one by one, group by group, into this blessed experience that they may live in open communion with him every day. Press upon them to pray for the church, for the pastor, for the conversion of souls, for the coming of God's kingdom among men, for our missionaries at home and over the world; and when they become imbued with this spirit and practice they will pass from the stage of being helped into the full mature manhood of the Son of God who came not to be served, or ministered unto, but to minister and to give his life a ransom for many.

Duluth, Minn.

A Letter from Thomas Campbell

The recent death of Mrs. Julia Bakewell, for many years a member of the First Church in this city, makes timely the publication of a message once written to her by the revered Thomas Campbell. She was for some time a member of his household, and upon her departure with her husband for their new home in Illinois, Mr. Campbell wrote the following words in her journal as a permanent word of inspiration to her:

Bethany, Aug. 12, 1845.

Mrs. Julia Bakewell:

Beloved Sister in Christ—Understanding that it is your husband's intention to remove his family a considerable distance from the vicinity of Bethany, after which it is not likely I shall ever have the privilege of seeing you again in this world, I therefore avail myself of the

present opportunity you have offered me of writing in your album, to record for your consideration a few leading important truths of our holy religion; the realizing belief and devout practical meditation of which are essential to the actual enjoyment of them. The first of these which I shall mention is the dreadful, helpless, ruined condition in which sin has placed the whole human family. Second, the love of God to us in this awful condition, to effect our deliverance from it. Third, the means divinely appointed for our actual enjoyment of this blissful deliverance.

Now, as to the first of these three topics, we are divinely informed, it has corrupted and destroyed the whole human family; that all flesh have corrupted their way; that there is none righteous, no, not one; that the whole world natu-

rally lies in wickedness, under the god of this world, the prince of the power of the air, the spirit that now works in the children of disobedience, among whom we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, even as others.

For the fleshly mind is enmity against God, and is, therefore, not subject to the law of God, neither, indeed, can be; so that they who are under its influence can not please God, but are enemies in their minds by wicked works—haters of God—hateful and hating one another; so that the first born man murdered the second. Alas! alas! into what a hateful and ruinous condition has sin brought us?

Topic Second.—But, blessed be God, he so loved us in this perishing condition,

that he gave his only begotten Son to suffer the punishment due to our sins; that whosoever believes in him might not perish, but have eternal life. Herein is love! most astonishing love! that when we were in this most unlovely, even hateful condition, God so loved us as to send his only begotten, infinitely beloved Son into our guilty world, thus to seek and to save us who were lost; to be the propitiation for our sins, that we might live through him. But even all this would not have sufficed, would not have reached our depraved, perishing condition, dead in sins, alienated from the life of God through our native ignorance and enmity. No! We must be regenerated, must be quickened, created anew, made alive in Christ. Now, it is the Spirit that regenerates, that quickens, that gives spiritual life, that makes the new creature; and if any one be in Christ, he must be such. Now, all this is the peculiar work of the Holy Spirit, for it is he that enlightens, convinces and converts us by the gospel. For he is the Spirit of faith, without whom no man can sincerely confess Christ as his Lord; it is indeed through his special influence, by the word of truth, that we are convinced and converted, justified and sanctified. He is the Spirit of power, and of love, and of sound mind, the Spirit of holiness; so that all Christian virtues and good works are ascribed to the Holy Spirit, as the fruits of his divine influence. Wherefore, if any man have not the spirit of Christ, he is not one of us. Now seeing that God so loved us, dead in sins, as to give his only begotten and

well-beloved Son to die for our sins, that we might be justified by his blood, and his Holy Spirit to quicken, enlighten, convince, and convert us, that we might be actually justified and sanctified through faith and obedience; what, then, should prevent our blissful assurance of pardon and acceptance when we call upon God for this most desirable purpose? Will he refuse sin-pardoning mercy and sanctifying grace to the believing applicants whom he so loved dead in sins, as above described? Surely no; for if he so loved us as above noted, in our most loathsome and offensive condition, will he, or can he withhold the food he has so most graciously promised and provided for our deliverance from the wretched state, when we come as suppliants to his throne of grace to obtain it? Unbelief itself could hardly admit such a conclusion. For if he so loved us, dead in sins, as to give his only begotten Son to die for our sins, how will he not with him also freely give us all things that pertain to life and godliness? Wherefore, having such an insuperable, transporting evidence of the love of God to poor, guilty, polluted, perishing humanity, let us always approach the throne of mercy, through our great High Priest, in full assurance of faith, that we may obtain mercy to help us in every time of need.

Topic Third.—The means divinely appointed for the blissful purpose of our actual enjoyment of the great salvation which the love of God has most graciously provided for us, at the expense of the awful humiliation, sufferings, and

death of his only begotten and infinitely beloved Son, are the belief and obedience of the gospel and law of Christ. Consequently, the first thing incumbent upon us, after baptism, is the daily and diligent perusal of, and meditation upon, the word of God, with prayers for this all-important purpose; for by the former we are made wise to salvation, and by the latter, that is, by the assistance of the Holy Spirit of promise, we are enabled to reduce it to practice; without whose assistance we can do nothing that is holy, just, and good; for he is the Spirit of holiness. Wherefore, it is only as many as are led by the Spirit of God that are the children of God. And if children, then heirs of God, and joint heirs with Christ. Therefore our heavenly Father gives his Holy Spirit to them that ask him. Having, then, free access to the Word and Spirit of God, the former to teach us everything that we ought to believe and do, the latter to apprehend, realize and practice it, what more do we want for our present and eternal enjoyment of the great salvation, but the divinely prescribed use of the Bible, and the throne of grace?

These things being evidently so, let us exercise ourselves unto godliness night and day, in the divine use of the word of God, and prayers for the blissful purpose of understanding, practicing and enjoying its divine contents.

Wishing you and your beloved consort all happiness here and hereafter, I remain, beloved sister in Christ, your sincere friend and humble servant in the Gospel,
Thomas Campbell.

Can Christians Enact Good Laws

Wm. E. Barton, D. D.

It is very easy to pass resolutions, and they sometimes count; but if one hundred men who sign a petition or vote in a meeting for a resolution would write individual letters, the result would be from ten to one hundred times as effective. Members of the legislature rarely receive letters from their constituents except when favors are desired. If a law is pending, and a member of the legislature is paying very little attention to it (and that in general is the case) and he receives a letter from a constituent saying, "I am interested in Senate Bill 586; will you kindly let me know whether it seems to you a good bill?" the member at once informs himself about the bill. Some one is interested in it, some one in his district. One such letter has weight. Ten such letters to one man have great weight. A hundred such letters have sometimes passed laws that otherwise would have failed.

The number of the bill given above as a sample was chosen with reason. There now is pending before the legislature of Illinois a bill so numbered. It has passed the Senate, and now, much amended, is before the House on third reading. It will need to go back to second reading,

have the amendments killed, be passed, and referred back to the Senate. A good majority of each house will favor doing this, for the bill is a good bill. But notwithstanding the majority in favor of it, it will fail unless Christian people unite to support it.

Therefore the reason for this article is to ask that each man or woman reading this article, and residing in Illinois, at once write to each of the three representatives from his district, and say, in any words that he or she thinks wise, that the writer would be glad to know how his representative stands regarding Senate Bill 586. That is a good thing to do, even if you are not sure whether you favor the bill; for it will encourage your representatives to study the bill more carefully.

Senate Bill 586 is a bill seeking to extend the parole system so that it shall apply to misdemeanors, first offenses and cases of drunkenness, and to do it before the offenders go to jail. It is a system that has been tried in Judge Cleveland's court, but has been stopped because it is declared that the present laws

do not permit it. It has saved scores of tempted men from disgrace and doom; it has saved thousands of dollars to the country and state, and scores of thousands in wages of men who have been compelled to work and support their families while they were held under suspended sentence.

The liquor men are the only strong opponents of the bill. They declare that the system will of necessity compel men to promise to let liquor alone, and that that is an infringement of personal liberty. That is why the bill was amended to death, or nearly to death. It is not yet hopeless. If Christian men and women will rally, and from now till May 5 at which time the legislature reconvenes, will write to their representatives, the bill will not fail. Christians of Illinois, write to all three of your representatives and ask them how they stand on Senate Bill 586. If you cannot write to three, write to one, but write at once. Ask for a copy of the bill, if you want to make up your own mind about it.

Is it worth while for the Christians to see that right laws are enacted? They can secure good laws if they try unitedly. Try this, and report to the editor.

Character Counts in Work

John Trainor

Character is an essential to business success, and a man is certain to fail without it.

A well known statesman, discussing the part character plays in the doing of work that counts, says: "An intelligent architect would not think of erecting a handsome building without putting it on a firm foundation. A sculptor carving a block of marble often rejects it when nearly finished because he finds it con-

tains a flaw. For the same reason the far sighted business man refuses to build his career on any but a right foundation."

Unfaithful Worker Loses Place.

Character is the only right foundation. It is the ideal which determines what we put into our work. The ideal is commonly called ambition. The kind of ambi-

tion determines the quality of a man's work.

"There are some men who hold positions here more because of their integrity than for their ability," said the manager of a big store. "I never keep a man in our employ, however great his ability, if I find loose places in his character. Some months ago a man who had been working for me more than a year

(Continued on page 155.)

Lesson Text John 9:1-12	The Sunday School Lesson Jesus and the Blind Man*	International Series 1908 Mar. 15
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One of the most prevalent maladies in eastern lands is blindness. The unprotected face is exposed to the hot rays of the sun and the neglect of cleanliness which is characteristic of all people from the cradle to the grave breeds disease which is most likely to attack the eyes. In Egypt this is aggravated by the numberless flies which superstition forbids the afflicted to drive away. And while in Palestine the conditions are less serious, yet blindness is so common as to attract little attention. In most cases such an affliction is easily within reach of medical science if only proper attention were given to it. But neglect, uncleanness and superstition combine to increase rather than diminish the victims of blindness from year to year. No ministry of a missionary character is more notable than the medical work which is directed at the removal of this widespread plague, and simple surgical operations combined with instruction in the proper care of the body should make the disease almost as rare in the east as in the west.

The Cause of the Affliction.

Not a few of those whom Jesus healed were sufferers from this plague. One of them, perhaps the most notable case of all, is the central figure in this story. On one of his visits to Jerusalem Jesus saw a blind man sitting at the place where offerings could be begged from passers-by. The Master and the disciples were attracted to the case by some fact which is not mentioned, but the disciples at once raised a question which was perhaps one of mere idle curiosity. But it had at least some significance in Jesus' mind. It was the current belief that all disease was the result of sin. It is so to-day in the east. Much of the indifference to the maladies which curse humanity under the Syrian sun is due to the fatalism which regards all affliction as the scourge of God, and any attempt to mitigate it is in some sense irreverent.

A Speculation.

The disciples asked Jesus therefore whose sin it was that brought upon this man his misfortune. Was it his own sin, or that of his parents? Of course it might easily have been the latter, for as both science and the Bible teach, the sins of the parents are not infrequently visited upon the children in physical defects or mental limitations. But how could a man be born blind as the result of his own sin? Were the disciples speaking thoughtlessly or had they heard some suggestion of that theory of re-incarnation which was an early speculation of the Greeks, and is to-day formally held by theosophists and some other sects? It is little likely that the question was asked with special deliberation or awareness. The disciples used many inquiries which were rather calculated to draw from Jesus observations on life than to give utterance to their own serious questionings.

*International Sunday School Lesson for March 15, 1908: Jesus Heals a Man Born Blind, John 9:1-12. Golden Text: "I am the Light of the World," John 9:5. Memory Verses, 10, 11.

H. L. Willett

The Higher Truth.

But Jesus used the occasion to teach one of his highest truths. He rejected both of their conjectures regarding the cause of the blind man's trouble. It was no part of our Lord's purpose, at least on this occasion, to discuss the origin of evil. He had no desire to throw light on a problem which has perplexed all the generations. At least he was not minded to discuss the question with the disciples in their present mood. But he carried their inquiry to a higher level, that of the present practical significance of the blind man's position. It was a chance to do good, and this was enough. The works of God, the power to uplift and bless, the divine compassion upon suffering gave him opportunity for its exhibition in this man's case. As in other instances Jesus turned from the speculative side of the question to its practical aspect. There was no time to lose in the manifestation of the works of God. The day of his opportunity was brief. He must use every hour in giving to the world a larger knowledge of the Father's good will. As the bringer of such a revelation he was the Light of the world.

The Healing.

So he turned to the man and anointed his eyes with the moistened clay which he mixed from the soil of the roadside, and told him to go and wash in the open pool below the city, perhaps the very one where the lame man, unable to enter the water, had been healed by him a few months before. The method which Jesus took to heal the blind man's eyes was natural and simple. Applications of this character are not unknown in medical practice to-day. At all events, the man obeyed the instructions of Jesus and returned rejoicing in the new found gift of sight. Jesus had made that blessing contingent upon obedience to his word. The man must himself co-operate and this required faith in the words of the Lord. In the truest sense he was saved by faith in Christ, and obedience to his commands.

The Controversy.

An event of this kind could not fail to attract attention. The man was a familiar figure on the streets of Jerusalem. The people who saw him in his new condition wondered if it could be the same man, and some division of opinion was expressed. But when he assured his friends and neighbors that it was indeed he, he made no effort to conceal the cause of his blessing, but told them that Jesus had given him directions and he had obeyed. The discovery of this fact led instantly to a fresh controversy, in which Jesus was involved. It was the Sabbath day on which the blind man was healed. The scribes and Pharisees, learning of what had happened, inquired of the man and his parents, and so intimidated the latter that they declined to answer any questions, but referred the matter to their son. "He, however, boldly asserted that Jesus had healed him and that he must be a prophet, for

no one could perform such works without a prophet's power. The conversation between the authorities, the parents and the blind man now restored to sight is one of the most interesting in the fourth gospel which records so many conversations.

The Convincing Answer.

The scribes and Pharisees complained that the Sabbath law had been broken, although it was manifest that a gracious deed had been performed. The parents of the man with cowardly timidity refused to implicate themselves in any sympathy with the Master. But the man himself revealed a splendor of faith and heroism that must have filled the heart of Jesus with delight. Defying the authorities who cast him out of the synagogue for his confession of Jesus, he insisted that no one who had performed such a work could be other than a holy man, and to all charges made against his friend and healer he returned the significant and convincing answer "Whether he is a false prophet I do not know, nor by what power he worked the cure, but one thing I know, whereas I was blind, now I see." This is the final answer that faith makes to doubt. The proof of Christianity lies not in a theory of the Bible or the atonement or the person of Christ, but in the saving work of the Lord in the life of the believer. This is a test which meets every occasion and answers every challenge. It is the response of experience to the inquiry both of questioning faith and of hostile doubt. No other response need ever be made by the man who can truly say, "One thing I know, that whereas I was blind now I see."

Daily Readings.

Mon. Christ cures blind eyes, Psalm 146:1-10. Tues. Christ cures blind souls, Isaiah 35:1-10. Wed., Christ is life and light, I John 1:1-10. Thurs., Christ is light and life, John 1:1-9. Fri., Light through the Word, Psalm 119:129-140. Sat., Light of Heaven, Rev. 22:1-7. Sun., "Open thou thine eyes," Psalm 119:18-27.

Extremism.

"Some men," said Uncle Eben, "is so skayht o' hiddin' dere light under a bush-el dat dey goes to de opposite extreme an' burns de candle at both ends."—Washington Star.

"As soon as a man begins to love his work, then will he also begin to make progress."

The Fillmore Music House, of Cincinnati, are announcing a new Sunday school song book by Wm. J. Kirkpatrick and J. H. Fillmore. These two names are a guarantee of something good. They have named their book "Joy and Praise for the Sunday School." Among the many new songs in the book is a new "Glory Song" by Fred A. Fillmore that certainly looks good. You can get specimen pages free which contain the new glory song. See their ad in another column.

Scripture Jas. 5:1-4 1 Tim. 5:18	The Prayer Meeting Prayer for the World's Workers	Topic for Mar. 18
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Lincoln's remark that the Lord must love the common people or else he would not have made so many of them furnishes a good basis for the discussion of the topic for this week. The world's workers are many. If every one of them is to be treated as a person, the interest of the church in the whole body of workers should be intense. There should be no guessing as to their condition and their needs, their opinions and the way to reach them. It is the business of the church to stand for human rights as these have been revealed in Christ. Institutions are of value when they build character and protect the rights of man. Any organization that requires for its maintenance the destruction of life and the corruption of public sentiment should meet uncompromising hostility from the followers of Christ. Useful organizations whose methods result in injustice to even a few people are objects for the reformer's attention. Any church that puts its own existence and power above human rights is misrepresenting Christ and ought not to be shielded from attack through false reverence for that which bears the name of Christ. Only those

Silas Jones

who do the will of Christ have a right to wear his name.

There is still need of teaching the dignity of labor. The world discards reluctantly the heathen notion that common toil is degrading. The Greek philosopher believed that a democracy had to rest on a basis of slave labor. He thought culture was impossible for the man that toiled with his hands. This opinion is foreign to Christian feeling. Unrequited labor may degrade. The bad workman ruins his character. But no sort of work that society has a right to demand of men will degrade the workers if it is done under proper conditions and with conscientiousness. It cannot be that we have to live by sacrificing the souls of some of our brothers. Occupations that cannot be made into means of culture for those engaged in them must be unnecessary in a Christian nation. By culture we do not mean learning, ability to speak with elegance and force, but rather refinement of soul which consists in love of man and God.

The workers of the world are asking

that their rights be respected. They ask for laws that will insure to them just returns for their labor. They ask for protection against accidents. In a word, they demand recognition as men and women. They have a right to the sympathy of every disciple of Jesus. They may justly censure the church when it is indifferent to their rights. But they also need Christ. Some of them may be so intent upon getting material advantages that they overlook the things of the spirit. No economic scheme can satisfy the whole man. There will always be need of patience, love, hope, faith. These cannot exist in their full strength without religion. Take away faith, and we shall soon begin to say that might makes right, that may get who can. We should therefore be false friends of the workers if we left them to fight their battles without Christ. It may be a foolish and wicked procedure to offer up our prayers for the hungry while we do nothing to feed them; it is just as foolish to expect men to live by bread alone. The highest authority on man's needs says he cannot live without God. To the warmth of food and clothing must be added the warmth of divine love.

Scripture 1 Tim. 6:17-19	Christian Endeavor Wise Use of Money	Topic for Mar. 15
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FOR THE LEADER.

The meeting should be given some practical bent, and none is better than a consideration of the Tenth Legion, that organization which aims to make conscientious men in regard to the use of their money. Let some member of the Tenth Legion, if you have one in your society or can obtain the presence of one, tell about the purpose of the organization and testify how much good is to be gained from the wise and right plan of giving which it inculcates. If you cannot obtain the presence of a Tenth Legionary, you can obtain from Secretary Shaw full information concerning the Legion. The best way to bring the matter to a head is to pass around the ballots, which are for sale by the United Society, perforated for different ways of giving and for different kinds of promises—to keep regular accounts of income and outgo, to give proportionately, to give a tenth and join the Tenth Legion, and so on.

INCIDENTS AND ILLUSTRATIONS.

The will of Samuel P. Harbison, head of the Harbison-Walker Co., of Pittsburg, contained this paragraph: "I have no provision in my will for any charitable bequests, as I have, during my life, administered largely on my own estate, and have from year to year given to the Lord's work and other charities as though it were my last. This course I expect to pursue so long as I may live. In leaving my estate to my family, it is

my hope that they may act on the same principle, remembering that the 'King's business requires haste,' and that what we do for him ought to be done quickly, so that, should he come in my time or in your time, we be not found with his money in our hands that ought to be out doing service in his cause."

The late Dr. Arthur Mitchell used to say to business men, "Some of you drive a missionary down town every morning with your carriage and team." More than once this quaint way of putting it led the owner of an expensive turnout to set up a missionary also.

A quaint Western governor said, "People generally consider that they have made their money by their industry and economy, and if the Lord gets any of it he ought to be thankful."

QUOTATIONS FOR COMMENT.

Money is a good servant, but a dangerous master.—Bonhours.

Be noble—that is more than wealth;

Do right—that's more than place;

Then in the spirit there is health

And gladness in thy face;

Then thou art with thyself at one,

And, no man hating, fearest none.

—George Macdonald.

It's good to have money, and the things that money can buy, but it's good, to check up once in a while, and make sure you haven't lost the things that money won't buy.—George Horace Lorimer.

What a young man earns in the day-time goes into his pocket, but what he spends in the evening goes into his character.—Dr. Cuyler.

Strictly speaking, money is neither good nor ill. It is a force, like water, or wind, or electricity, and in itself is therefore without moral quality. It is a force, made good or bad by its use.—Newell Dwight Hillis.

We honor men like Agassiz, who are so busy with worthier aims that they "haven't time to make money." We unanimously rank them among the greatest Americans and write their names in the Hall of Fame.—George M. Ward, D. D.

TOPICS FOR BRIEF TALKS AND ESSAYS.

When Money is Worth While. *

"The Almighty Dollar"—the Fallacy of the Phrase.

Can You Afford to be Rich?

FOR DAILY READING.

Monday, March 9, Having money for education, Prov. 8:10, 11, 32-35. **Tuesday, March 10,** Holding money for God, 1 Chron. 29:10-15. **Wednesday, March 11,** Not hoarding it, Matt. 6:19, 20. **Thursday, March 12,** Giving to the poor, 1 John 3:13-18. **Friday, March 13,** Trusting in riches, Prov. 11:24-28. **Saturday, March 14,** Spending on appetite, Job 20:15-17. **Sunday, March 15—Topic—**The wise use of money, 1 Tim. 6:17-19.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

M. L. Anderson has closed his work at Deerfield, Mich.

D. A. Wickizer of Kirksville, Mo., has been holding a meeting with home forces.

Charles G. Stout and Jesse Walton have closed a good meeting at Burlington, Mo.

H. C. Gresham is the new minister in Seneca, Mo., where he began work last Sunday.

W. A. Shullenberger, of Grant City, Mo., has taken up his new duties at Trenton.

Richard Martin begins a meeting at Ellis, Kan., March 1, where S. B. Russell ministers.

Duncan McFarland, of Le Roy, Kan., has been extended a call by the church at La Harpe.

Prof. J. L. Garvin of Christian University, Enid, preached at Tulsa, Okla., Sunday evening, Feb. 9.

E. G. Merrill has resigned at the East Side Church, Moberly, Mo., and will soon move to Braymer.

Joseph A. Serena recently contributed a sermonette to the columns of the Daily Journal, Syracuse, N. Y.

R. Tibbs Maxey and C. B. Hanger, singing evangelist, will hold a meeting at Sioux Falls, S. D., in April.

J. M. Hoffman has been called as minister by the Carondelet church, St. Louis, Mo., and will take charge at once.

W. J. Shelburne, Nashville, Tenn., says: "I am morally certain we will make Old Vine Street a Living Link."

Two of our wide-awake business men in Texas, expect to support a missionary each through the Foreign Society next year.

The church at Bethany, W. Va., will raise \$600 to support Charles P. Hedges, a late graduate of Bethany College, on the foreign field.

A unique service was held in the Clifton Church, Louisville, Ky., last Sunday in celebration of the fifth anniversary of the pastorate of T. S. Tinsley.

E. L. Frazier is working industrially to secure an offering from every member of the church in Kirklint, Ind. He is likely to succeed this year, as he did last.

The church at Pittsburg, Kansas, is planning to buy a \$6,000 lot for a new building, but the church has decided to become a Living Link in the Foreign Society at once.

David H. Shields, of Salina, Kan., is holding a meeting at Plainville, Kan., where Clifton Rash is the preacher. These pastors will exchange pulpits during the meeting.

A. R. Spicer made a beginning of his labors in Dixon, Ill., last Sunday. He succeeds H. H. Peters, Centennial secretary of Eureka College, who was notably successful in that field.

J. B. Holmes, Beaumont, Texas, says: "Beaumont's March offering last year was twice that of a year before; this year it will be three times last year's. In 1909 we hope to be a Living Link."

F. L. Moffett reports that the foreign rally in the South Street Church, Springfield, Mo., was a great success, with good audiences to hear the messages of Stephen J. Cory, F. E. Hagin and Royal J. Dye.

W. O. S. Cliffe is located in Sidney, Ill., and preaches half time for the church there. A good church within reach of that point may secure his services for the rest of his time by addressing him.

The church in Bellingham, Wash., of which N. H. Brooks is pastor, has a publicity department with F. E. Hays as secretary. The pastor is preaching a series of sermons dealing with Roman Catholicism and the Reformation.

Among the Disciples of Kansas who are busy in the cause of the anti-liquor forces, David H. Shields of Salina, is prominent. But frequent addresses and lectures do not cause his church work to lag, for additions are frequent and interest is high.

V. W. Blair and his congregation in Greenfield, Ind., held a meeting last month in which C. H. Winders of Irvington, was the preacher. Although the weather and much sickness were great hindrances, the special services were of great benefit to the church.

The churches in Macon county, Illinois, under the direction of O. W. Lawrence, Decatur, Ill., and J. W. Walters of Niantic, have determined to make that county a Living Link in the Foreign Society. This is a wise and helpful step, and we commend the brethren upon their larger view and plans.

Edgar D. Jones, Bloomington, Ill., writes under date of February 24: "Our meeting closed last night—432 added in all; mostly men and boys; a fine lot of new converts. After the mid-week service and next Sunday's it is likely we will increase this number to 500. Religious interest in Bloomington at this time is very much in evidence. W. A. Sunday did us lots of good. His results are exceptionally good."

As we go to press the sad news comes in a letter from J. A. Barnett of Galesburg, Ill., of the death of one of our faithful ministers of the state. Bro. Barnett says: "Bro. Nelson G. Brown, late pastor of the church here, died Friday morning, after eleven months' suffering with sarcoma (of the stomach). The funeral services were held at the church here to-day, March 2, and the body will be laid at rest in Earlsville, Ia., his old home. Bro. Brown entered the ministry in 1891. He took his Master's degree at Drake University in 1898. He has since held pastorates at Ottumwa, Ia., Burlington and Fairfield, Ia. He came to Galesburg in 1904. His work here has been quite successful. He was forced to resign from the work here last summer on account of his failing health. Memorial

services were held in his honor yesterday morning, at the morning worship hour. His death was a triumph of faith. He has suffered ceaselessly for nearly a year, but has never murmured. Bro. Albert Swartz of New Boston, preaches the funeral sermon.

The men of the Central Church, Dayton, Ohio, serve free lunch for single men from ten to one o'clock every day. I. J. Cahill, the minister, says: "Last Sunday afternoon, the pastor and two elders attended a socialist's meeting, where the speaker dwelt with length and vociferation on the failure of churches and preachers to manifest sympathy for the unfortunate. The pastor spoke for five minutes at the close, offering no defense of the church or the ministry and announced that our men would serve lunches to the unemployed. The deafening applause which followed showed that this mere statement was the most forceful argument that could have been given. By their fruits ye shall know them."

THE CHICAGO CHURCHES.

The Chicago Heights church raised \$75 for foreign missions last Sunday.

Dr. Errett Gates preached in a union (Continued on next page.)

HOT BISCUIT

Kind of Breakfast Passing Away.

The old-time hot biscuit played a prominent role in the breakfast bill of fare, along with fried potatoes, ham and eggs, and coffee.

The whiter and lighter the biscuit the more pleased the cook, which was usually Mother, who did the best she could, with her understanding of the matter.

But most people have learned in recent years, that white flour lacks the nourishing elements of the entire wheat berry, and many cases of imperfect nutrition follow its use.

In Grape-Nuts, all the food elements of wheat and barley are used, and this largely accounts for results similar to those given in the following letter:

"I wish to tell of the health and strength-giving properties of Grape-Nuts. I am 45 years old and had for years been afflicted with indigestion and other stomach troubles, brought on by eating hot biscuit, white bread and improperly cooked cereals.

"Noticing an advertisement stating the benefits derived from eating Grape-Nuts, I was skeptical because I had tried so many so-called 'health foods.' I thought it would be useless to try Grape-Nuts.

"But during the last six months I have been eating it, my stomach has been the best for years, my mind clear, my nerves quiet and a feeling of buoyancy prevades my whole being.

"This I attribute to Grape-Nuts as I have left off using medicines. I now firmly believe in the brain-clearing, nerve-steadying and muscle-building properties of Grape-Nuts.

"I am healthier than I have been for years, weigh 180 lbs., which is more than ever before."

"There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in packages.

meeting last Sunday afternoon in West Pullman.

W. F. Shaw received one confession in regular services of the Sheffield Avenue church this week.

F. C. Cothran baptized six new members of the Armour Avenue (colored) church last Sunday.

C. G. Kindred and Mr. Carl Bushnell spoke at a Men's Club meeting in the Monroe Street Church last Monday night.

O. F. Jordan will lead the Evanston church in a meeting to begin April 5. There was one confession in his church last Sunday.

The Metropolitan church has received several new members recently. A. T. Campbell reports that the finances of the congregation are in excellent condition.

G. A. Campbell is lecturing this week at Bethany College, Bethany, W. Va. He recently visited Valparaiso, Ind., to speak to the students of the normal college.

George B. Stewart received thirteen confessions in regular services of the Church at Morocco, Ind., February 23. He will hold a meeting soon for the church.

The meeting in the Jackson Boulevard church ended with about 120 additions to the church. Evangelist Herbert Yeuell has gone to Frankfort, Ind., for a meeting.

C. G. Kindred reports that \$840 was given by his congregation toward the amount necessary for the support of the several living link missions sustained by the Englewood church.

Judge McKenzie Cleland of the Municipal court will speak at a men's dinner given next Saturday night by the First Church. His theme will be "The Correction of the Criminal."

The quarterly convention of the Chicago Union of the C. W. B. M. will be held in the Austin church Thursday of this week. At night the young people will reorganize the Christian Endeavor union of the Disciples.

THE CARE OF A WAGON.

The useful life of a wagon or dray employed in heavy hauling depends very largely on the care of its wheels and axles.

Hosts of farmers and teamsters, who ought to know better, think that "grease is just grease anyway" and so cut the boxes out of their wagon wheels by using some inferior lubricant which runs off and leaves the spindle dry, or forms a stiff, almost gritty substance in the wheel which is just as bad.

A proper axle grease for use on every type of heavy wagon should have just the right "body"—that is, it ought to be neither so thin as to run, nor so heavy as to stiffen.

It should have, too, a long-lasting quality if it is to be economical.

Perhaps no preparation for the purpose is quite as good as Mica Axle Grease. Certainly no other axle lubricant on the market possesses what we have termed "proper qualities" as truly as "Mica" does. A very little of it goes a long way and saves the teamster much loss and trouble.

One valuable quality of Mica Axle Grease is the anti-friction property which it possesses, aside from its lubricating power. It contains powdered mica, which coats the wagon axle with a smooth glass-like surface on which wheels turn easily and with the minimum of wear.

W. F. Rothenburger and the Irving Park church will begin a short meeting next Sunday with home forces. This church, having freed itself of debt, will endeavor to raise a fund of \$1,000 this year, one-half of which will go for missions and half for special local enterprises.

LET THE OFFERING CONTINUE.

The annual offering for Foreign Missions was begun last Sunday, March 1. It was only begun, however. It ought to continue until the last church calling itself Christian has been enlisted. If we can report 5,000 contributing churches at the close of this missionary year, it will usher in a new era in our missionary history. We must widen the basis of supplies.

Bad weather may have prevented some churches from responding last Sunday. Then try it again next Lord's day, and protracted meetings may have interfered in some churches. Next Sunday will be a good time to enlist the new converts in the world-wide enterprise of Foreign Missions.

Keep the alms of the missionary year before the churches: 50 new missionaries, 5,000 contributing churches, \$350,000 in receipts, and 3,000 converts in the mission fields. We are able to do all these things and more. The Lord of the harvest expects us to enlarge the work in every direction. It is confidentially believed that within fifty years the gospel will be spread over the whole earth. Shall we not do our part?

We are cheered with good reports from every quarter. Many churches will give that have never before responded. Many churches will give far beyond all former standards. The campaign of enlisting new churches was never before so active and determined. The interest in Living Links is beyond anything we have ever known. The Rallies have been more largely attended this year than in years past. Altogether we are encouraged to hope for a decided advance.

The salvation of the churches themselves is involved. They can not hope to grow and prosper out of line with God's eternal purposes. Let the whole column move forward as one man. Onward, and upward is the battle cry!

Please send the offering promptly. Be careful to give the local name of the church when different from the name of the postoffice.

F. M. Rains,
S. J. Corey,
Secretaries.

Cincinnati, Ohio.

STICKING TO THE DISAGREEABLE JOB.

It is the man who can stick to the disagreeable job, do it with energy and vim, the man who can force himself to do good work when he does not feel like doing it—in other words, the man who is master of himself, who has a great purpose, and who holds himself to his aim, whether it is agreeable or disagreeable, whether he feels like it or does not feel like it—that wins.

It is easy to do what is agreeable, to keep at the thing we like and are enthusiastic about; but it takes real grit to try to put our whole soul into that which is distasteful and against which our nature protests, but which we are

compelled to do for the sake of others who would suffer if we did not do it.

To go every morning with a stout heart and an elastic step, with courage and enthusiasm, to work which we are not fitted for and were not intended to do, work against which our very natures protest, just because it is our duty, and to keep this up, year in and year out, require heroic qualities.—O. S. Marden in "Success Magazine."

HE COULD BE TRUSTED.

A train from the North pulled into the station at Charlottesville, Virginia. An elderly man thrust his head out of a window of a day coach and summoned a little colored boy. The following colloquy ensued:

"Little boy, have you a mother?"
"Yassuh."
"Are you faithful to your studies?"
"Yassuh."
"Do you go to Sunday school?"
"Yassuh."
"Do you say your prayers every night?"
"Yassuh."
"Can I trust you to do an errand for me?"
"Yassuh."
"Well, here's five cents to get me a couple of apples."—From "Success Magazine."

OLD SURGEON

Found Coffee Caused Hands to Tremble.

The surgeon's duties require clear judgment and a steady hand. A slip or an unnecessary incision may do irreparable damage to the patient.

When he found that coffee drinking caused his hands to tremble, an Illinois surgeon conscientiously gave it up and this is his story.

"For years I was a coffee drinker until my nervous system was nearly broken down, my hands trembled so I could hardly write, and insomnia tortured me at night.

"Besides, how could I safely perform operations with unsteady hands, using knives and instruments of precision? When I saw plainly the bad effects of coffee, I decided to stop it, and three years ago I prepared some Postum, of which I had received a sample.

"The first cupful surprised me. It was mild, soothing, delicious. At this time I gave some Postum to a friend who was in a similar condition to mine, from the use of coffee.

"A few days after, I met him and he was full of praise for Postum declaring he would never return to coffee but stick to Postum. We then ordered a full supply and within a short time my nervousness and consequent trembling, as well as insomnia disappeared, blood circulation became normal, no dizziness nor heat flashes.

"My friend became a Postum enthusiast, his whole family using it exclusively.

"It would be the fault of the one who brewed the Postum, if it did not taste good when served.

"The best food may be spoiled if not properly made. Postum should be boiled according to directions on the package. Then it is all right, anyone can rely on it. It ought to become the national drink." "There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in packages.

Eat Charcoal

Bad Breath, Gas on Stomach, and Blood Impurities Stopped by Wonderful Action of Charcoal Lozenges

Trial Package Sent Free To Prove It

To blow a whiff of your bad breath in the face of a stranger or a friend, is a mighty disagreeable thing—to both of you. It humiliates you, and disgusts the one who is standing before you or talking with you face to face.

Onion-eaters, smokers, garlic-users, owners of bilious breath and furry tongues, victims of indigestion and those who are not teetotalers will be surprised how quickly they can get rid of their offensive breath by taking just a few of Stuart's Charcoal Lozenges.

Charcoal is the greatest gas absorber known, absorbing 100 times its own volume in gas.

Gas on the stomach comes from indigestion as a rule. But no matter which it comes from, if there is any there, charcoal in the form of Stuart's Charcoal Lozenges will absorb every bit of it. And besides that these charcoal wonder-workers will absorb any unnatural odors which you may have in your mouth, or in your stomach, and instead of having a "powerful" breath which you are ashamed of, you will have a pure, sweet breath, free from all odor.

That foul, bilious breath you have on arising in the morning can be stopped at once by Stuart's Charcoal Lozenges.

Don't use breath perfumes. They never conceal the odor, and never absorb the gas that causes the odor. Besides, the very fact of using them reveals the reason for their use. Stuart's Charcoal Lozenges in the first place stop for good all sour brash and belching of gas, and make your breath pure, fresh and sweet, just after you have drunk or eaten. Charcoal is a purifier as well as an absorber. It leaves the stomach and intestines pure and unpolluted by fermenting food, which causes more than half the ills of mankind.

Charcoal is now by far the best, most easy and mild laxative known. A whole boxful will do no harm; in fact the more you take the better. Stuart's Charcoal Lozenges are made of pure willow charcoal, and mixed with just a faint flavor of honey to make them palatable for you, but not too sweet. You just chew them like candy. They are absolutely harmless.

Get a new, pure, sweet breath, freshen your stomach for your next meal, and keep the intestines in good working order. You can get all the charcoal necessary to do these wonderful but simple things by getting Stuart's Charcoal Lozenges. We want you to test these little wonder-workers yourself before you buy them. So send us your full name and address for a free sample of Stuart's Charcoal Lozenges. Then after you have tried the sample, and been convinced, go to your druggist and get a 25c box of them. You'll feel better all over, more comfortable, and "cleaner" inside.

Send us your name and address to-day and we will at once send you by mail a sample package, free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

IN MEMORIAM. BARTON.

Walter J. Barton died at the home of his parents in Danville, Ill., Jan. 19, at the age of twenty-five. He obeyed his Savior when twelve years old and was a shining light in church and Sunday school. His Christian mother, father and sister find comfort and consolation in thinking of him in that Bright World strong in the vigor of immortal youth. He was a brother fair as the day; a son devoted, self-sacrificing, who has left a fragrant memory. To this community his was an example that will be an incentive to nobler ideals and higher life. The remains were laid to rest in beautiful Spring Hill cemetery with fervent hope in Him who shall fashion us unto His own glorious likeness.

L. F. Lascell.

SHIPLEY.

Mrs. Clarinda Shipley, aged 67 years, departed this life at Wellsville, O., Oct. 15, 1907. She was the daughter of David Campbell, who was a full cousin of Alexander Campbell, for whose daughter Clarinda, wife of Dr. Richardson, she was named. For 49 years she was a devoted member of the Christian church and full of good works. She was buried at Hollday's Cave, W. Va., where most of her life was spent.

E. P. Wise.

A name that stands for character, that is synonymous with integrity, is the best advertisement in the world.

CHARACTER COUNTS.

(Continued from page 150.)

wished to know why his work had not been recognized by promotion. I told him he had shown ability, but his work fell short because it was only when my eyes were upon him he tried to do his best. I gave him another six months to overcome this serious defect and then having found no improvement discharged him, giving him this word of friendly advice:

"Look here, young man. If you wish to succeed, learn to know yourself. Get acquainted with your shortcomings and put your best ability into your work. The pleasure that comes in doing honest, conscientious work ought to give you more satisfaction than any salary I can pay you. If you lacked ability I should deal less harshly with you. It is your ability which shows me you are unwilling to put your talents to their best use."

A man's character is more important than his work. Work as an isolated factor has little meaning and small value. It is a means to an end and becomes a vital force as it relates itself to man.

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stacles. When I came to the city and began my career as messenger and all the way up the climb I followed the same path.

"I saw boys about me who had more ability and better opportunities, but I banked myself on character. I tried to do every day's work as well as I could, irrespective of whether the boss was watching me or not. When there was a promotion I was usually the man pushed in, not because I had any special ability, but the management realized I wished to treat them square.

"Since I have become president I have plenty of opportunity to study the men and women working under me. There are men in our employ who outstrip me in ability. They are failing to produce their best fruits because they are unwilling to make their talents and opportunities count."

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When Massenet was asked recently what was the chief requisite for a great composer he answered: "Character—to know life at its best and to love it. A composer must have talent, an understanding of music and musical history, but his ideals make his works live after he is dead."

There can be no real failure where a man puts character into his work and no real success where a man lacks it.—Chicago Tribune.

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From Our Growing Churches

TELEGRAMS

Wichita, Kan., March 1.
Editor Christian Century:—Central Church becomes a Living Link, supporting Dr. Jaggard in Bolenge, Africa.
E. W. Allen, Pastor.

ILLINOIS.

Rantoul. — Our meeting closed here with 17 accessions. Louis O. Lehman, the minister, did the preaching. Charles E. McVay of Benkelman, Neb., led the music. Bro. McVay gave a song recital at the close of the meeting.

Sydney.—This is a good church with all live folks in it, no "dead ones." Nineteen baptized recently; work moves along nicely, the band of young people are earnest; the old are firm and steadfast. The writer preached to Pythian assembly, composed of the Knights and Pythian ladies, Sunday morning, Feb. 23, 1908, on the text, "How Many Loaves Have Ye? Go and See."—W. O. S. Cliffe, Pastor and General Evangelist.

IOWA.

Des Moines.—Ministers' meeting Feb. 24, 1908. Central (Idleman) 6 confessions, by letter. University (Medbury) 2 by letter. Capital Hill (Van Horn) 3 confessions. Grant Park (Horn) 2 by letter.—Jno. McD. Horne, Secretary.

Cedar Rapids.—Bro. John R. Golden has just closed a most excellent meeting here for us. We have been greatly helped by his plain, simple gospel teaching. He is true to the faith and preaches with great power. The weather interfered with us greatly. There were 18 added and the life and faith of the church has been mightily helped. I can say with all sincerity that I fully endorse his type of evangelism. No one need hesitate to call him for a meeting. Within less than a year of our Scoville meeting we could hardly expect large numbers to be obedient.—F. E. Smith, Second Church.

KANSAS.

Kansas City.—There were four additions to the Northside Church last Sunday.—James S. Myers.

OHIO.

Uhrichsville.—Charles Darsie recently closed a meeting with 25 additions—home forces. 15 of the additions were heads of families. The church has expressed its appreciation of four years of faithful and earnest service by a substantial increase in his salary. The church has honored itself as much as its pastor in thus equipping him with a larger income to sustain a still better service in the years to come.

Warren.—The three weeks meeting at the Central Christian church. J. E. Lynn, pastor and John L. Brandt, evangelist closed with a total of 86 added. Among the number was a Jew—a clothing merchant of the city, who in his youth was partially educated for a Rabbi.

Paulding.—Closed a twenty days' meeting here last night with twenty-one additions, sixteen baptisms, five otherwise. C. M. Hughes sang for us the first two weeks.—Mr. and Mrs. W. D. Turmull.

OKLAHOMA.

Shawnee—Our meeting with Fife and son came to a close last Sunday evening, there having been 85 accessions to the church. Thirty were by letter and statement, 43 by confession and 6 from other churches. This was a good meeting and could we have continued there no doubt would have been a larger ingathering. We are ready now, with our new building, for greater things. We have a great opportunity and I am sure will take advantage of it.—Frank L. Van Voorhis.

El Reno—Harold E. Monser, assisted

by C. M. Bliss, recently closed a very successful effort at El Reno, Okla. This was the second meeting for Bro. Monser within two years. This is the home of Prof. Bliss, who has been the choir director for three years. Yet the chorus was always large and enthusiastic, while the attendance was uniformly encouraging. There were 59 additions; 40 of these were adults; 24 were by confession and baptism, 10 by statement and letter, 1 by restoration and 4 from other churches. The financial and intellectual ability of these additions could easily establish our plea in any place. The work at El Reno prospers and we are compelled to build.—O. L. Smith.

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Reports at Preacher's meeting: Whitney Avenue (Walter F. Smith), 2 by statement and 2 confessions; 9th Street (Geo. A. Miller), 1 confession. Walter F. Smith has just closed a short meeting for W. S. Hoye, at Downsville, Md., resulting in 9 by confession and baptism and 3 reclaimed. Claude C. Jones held a meeting for Chas. E. Smith, at Altoona, Pa., resulting in 17 confessions and 12 additions by letter or statement. J. E. Stuart is planning to begin a meeting at 15th Street Church March 29, with home forces.

Claude C. Jones, Secy.

DR. DYE AT CARROLLTON.

Last Sunday was a great day in the Carrollton, Mo., church. Dr. Royal J. Dye thrilled the hearts of a large audience with the story of Christian Missions in Darkest Africa. It is a wonderful story, and it is related in a wonderful manner by a most wonderful man.

Dr. Dye came to us a stranger, but won the friendship and love of many earnest hearts during his brief visit. We are hoping to increase our offering for Foreign Missions, and we know that it will be much larger than it could have been without the visit of this consecrated messenger of the Cross.

R. H. Sawyer.

WISCONSIN ITEMS.

Two of the charter members of the Grand Rapids church have fallen asleep since I came here last July: Thos. Rydings died Dec. 4th, and Mrs. M. E. Stevens, Feb. 18th. Both were good people and will be missed.

The southwest district of Wisconsin is to hold a convention at Richland Center, March 16-18, to re-organize in order that they may put an evangelist in that field. We hope to see every congregation represented by two or more delegates.

The Richland Center church reports 9 baptisms since Jan. 1st.

J. P. Wright, minister at Readstown, reports 9 baptisms at a country place called Pleasant Ridge and the reviving of the organization there.

Julius Stone is soon to locate at La-Crosse under the direction of the A. C. M. S. to take up the Scandinavian work there.

Rib Lake just closed a short meeting resulting in 2 confessions. Footville is now in a meeting, and Milwaukee begins March 1st.

H. F. Barstow,
Grand Rapids, Feb. 28, 1908.

SECOND CHRISTIAN CHURCH, VINCENNES, IND.

Six years ago the writer held a tent meeting in the northern part of the city of Vincennes. The meeting resulted in 78 accessions to the church. In the year that followed a chapel was built in which services were held from time to time. A Sunday School was organized and maintained for five years. A prayer meeting was also held in the church every Thursday evening. Every year a short meeting was held in the chapel. All this time, however, there was no independent church organization. Last fall it was decided to organize a separate church. Some fifty names were secured for char-

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ter members. After our meeting was over in the First church the writer began a meeting with this Second church. The meeting ran for a little over two weeks. The preaching was done on week-night evenings. The results of the meeting was most excellent. There were 17 additions. They were all adults, but two. At the conclusion of the meeting the church called Brother C. P. Cauble to the pastorate. He will give two Sundays every month to the church. The church has a neat house of worship, but it will soon have to enlarge its space to accommodate the increased audiences. The church will be known as the Second Christian church. Thus a new church comes into existence with C. P. Cauble as its first regular pastor. The church has a very bright future before it.

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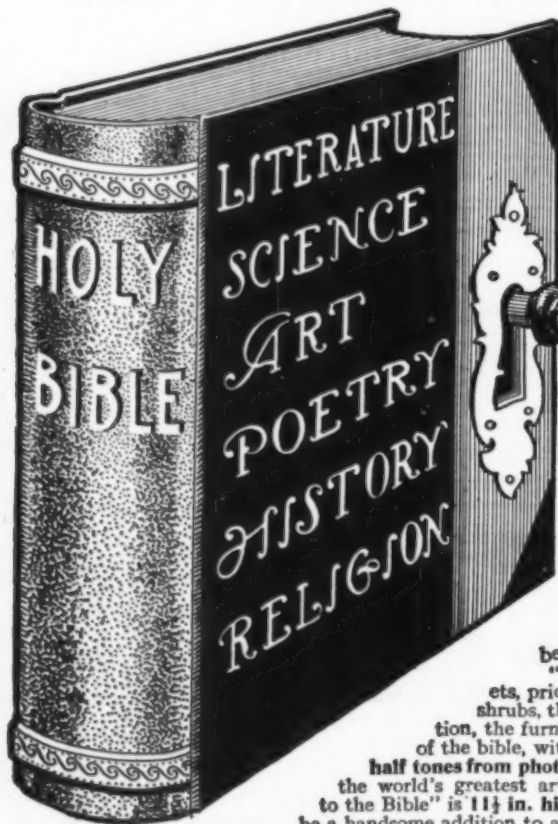
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